1:Beaglehole and Beaglehole E-5 (1934-5)1938 Pukapukans

As a gift to Bernice P. Bishop Museum, the people of Pukapuka generously made a complete collection of objects of material culture, excepting only the few objects which they can no longer make. A day-to-day study of the processes of manufacture was of great value in clearing up many problems of technology.

Whatever success our work achieved, therefore, is due to the enthusiasm and cooperation of our informants, in the first place, and also of the people of Pukapuka as a whole. Our early work was done entirely with the aid of interpreters. Much of Ernest Beaglehole's later formal work was done with interpreters because he did not wish to risk losing material through inability to follow crucial explanations. Informants could speak much Rarotongan but required the use of Pukapukan when discussing language and various concepts of native Pukapukan life. Our interpreters could speak easily only the Rarotongan dialect. Thus a great deal of explanation between informant and interpreters was necessary before the final English version could be presented to us. For this reason and also because many subjects can not be discussed easily through the medium of a third person, Pearl Beaglehole accepted the necessity of doing without interpreters at the earliest possible moment.

CULTURE CONTACT

Pukapuka was discovered by Commodore Byron in 1765. Between that time and the landing of the first native missionaries of the London Missionary Society in 1857, the island was probably rarely visited by Europeans, presumably because of its isolation and the poverty of natural resources. Native tradition tells of three European ships which visited Pukapuka during these years. Between 1857 and the visit of the Reverend Wyatt Gill in 1862, most of the people of the island had been converted to Christianity. Peruvian slavers twice visited the atoll about 1863 and removed about 100 men and women, only one of whom, the late high chief, Pilato, returned to Pukapuka. In 1865, Captain English of the barque *R. W. Woods* (6, p. 33) landed in Honolulu 42 natives of Danger Island.[1] The natives were unsatisfactory both as plantation laborers and as domestic servants and some time later 20 of them were sent back to Pukapuka by the schooner *Annie*, Captain Babcock. A man from Atiu named Tiona, according to the Pukapukan account of this labor gang, returned with the Hawaiian party and later married a Pukapukan woman named Taloke whom he had met in Hawaii.

The island was formally annexed to Great Britain in 1892 and included within the boundaries of New Zealand in 1901. The first resident agent visited the island in 1914, and since that year agents have been in residence most of the time. The majority of the people are members of the London Missionary Society church. A Seventh Day Adventist mission was started in 1919, a Roman Catholic mission about 1929. All three missions are served by native pastors.

1. [Puka puka—analyst]

526 informants have been unable to come to the school to talk two
461 afternoons a week on account of the cricket. This for two
weeks before Christmas. Other sport practise has been run-
ning and teka throwing in preparation for the sport program in
527 the new year. On the days before Christmas, they have been
744 busy getting food for the women's tutaka, and, along with the
241 women, cleaning up village grounds and houses in preparation
for the visit of Metua Henry's health committee of women.
This visit duly occurred on the Wednesday before Christmas.
In the week before Christmas, the people of Ngake lifted the
la'ui on Ko and all went across to Ko for three days to collect
nuts and talo, and to fertilize the beds with lau kotawa and to
do more excavating of new beds. Loto also went to its motu
on Wale to collect nuts, and Yato sent 30 lopas across to
Kotawa on one day to bring back nuts.

Man's cricket continues today, December 28th. Tomor-
row fishing to replenish supplies badly run short in the
recent four days' holiday. New Year next Tuesday, em-
bracing women's cricket and a three or more days' sport
program.

527 New Year Activities.
526 Xmas activities closed on Saturday, December 29th.
Monday was devoted to preparing food for New Year. New
Year games started on Tuesday, January 1st. On this day
was church, then all the people stayed in the churchyard,
people from each village grouped under its own shelter.
First there was imine, in which singers from each village
sat on the grass in the sun and sang for an hour each. Then
tug-of-war between teams from each village, including wo-
men's tug-of-war. Finally running races, in which runners
from each village visited in turn each other village. Wed-
nesday, January 2nd: Wrestling was held in the churchyard
throughout each day, the people grouped under their shelters
as before. Thursday and Friday, January 3rd and 4th, were
devoted to women's cricket, in which two teams from each
village visited in turn and played against teams from the other
two villages. The team is waka and the visit is tele, e.g.,
wakatele, the canoe sails. Saturday was devoted to food,
fishing for the men's tutaka on Sunday. Monday and Tuesday,
January 7th and 8th, devoted to tekateka, velovelo, and
coconut husking and climbing. Thus the sports program of
527 Christmas and New Year lasted two weeks. It was all under
794 the auspices of and supervised by, the deacons of the London
798 Missionary Church. Each day started and finished with prayer
by one of the church deacons present, and of course all the

527 activities took place in the churchyard or near-by. Members
794 of the Seventh Day Adventists and Roman Catholic sects have
798 not been present officially at any of the games, though many of the former have attended, including their pastor, for the wrestling. The absence of the Roman Catholics severely weakened some of the teams, but the pastors of both the London Missionary Society and the Roman Catholic Church will have nothing to do with each other.

527 The long period of sports meant a certain shortage of food.
262 The men went fishing early in the morning whenever it was possible, but there was in general little fish or talo in the villages and the most that people had was nuts. Each day the spectators of the sports, and this includes almost everyone on the island, all being out to enjoy the sports, and the company of their fellows, took with them a bundle of nuts and these eaten during the day together with more nuts, or a little fish at night, constituted the sole food of most for a week. The two Saturdays gave the woman a chance to prepare talo and the men to do extended fishing.

159 Dreams.

Veti: old man 60 years old, deacon of the church, etc. Had been talking to men of the village in a village discussion. Went home to sleep. Dreamt that he saw five Chinese. All Pukapukan people were gathered together in the church for the anointing of new members. Missionary and the deacons entered. But they could not start, they had to wait for Talainga and himself and the five Chinese. Though he had seen Chinese in Pukapuka off ships that called, he wouldn't have known that these were Chinese had he not been told by the people. Finally, after a delay, Veti led the five into the church. The deacons would not speak to him, excepting only Talainga, who asked why he had kept the five out so long. The Chinese started to talk Chinese, which Veti understood. The Chinese swore at Talainga, and told Veti to swear at him too, in Chinese, but he couldn't do this. Then they swore at the deacons, and Veti entreated them to stop. Frightened he led them out of the church; the congregation came out and the dream ended.

(Both Talainga and Veti had been working very assiduously at the sessions on ethnology; in addition, Veti was dictating old mako to Talainga to record.)

Lita, MitiMoa's wife: Dreamed that she walked along to the beach where she saw her grandson. She joined him and together they went out to the reef to fish. The little boy disappeared, having fallen through a hole. She cried out for him but could not find him. Then, suddenly the hole in the reef changed into